DOCUMENT RESUME

ED 130 923 SO 009 488

TITLE Religion Studies in Public Education: A Task Force, Year II Report (1976).
INSTITUTION National Federation of Priests' Councils, Chicago, Ill.
PUB DATE Mar 76
NOTE 31p.

EDRS PRICE MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS Annual Reports; Biblical Literature; Catholic Educators; Catholics; Clergymen; *Educational Objectives; Educational Philosophy; Elementary Secondary Education; Ethical Instruction; Individual Power; Instructional Materials; Models; Personal Values; Public Education; *Public Schools; *Religion; *Religious Education; Values; *Youth

ABSTRACT

Recommendations for facilitating religious literacy programs in public schools are presented in this 1976 annual report. Written primarily for an audience of Catholic priests, the report aims at spreading understanding about the legal parameters of religious studies in public education and at increasing religious literacy of public school students of all faiths. Information is given on specific models of religious education, values clarification models, the role of the clergy, the role of the public school teacher, teaching and learning aids, and steps which individual priests and priests' councils can take to encourage religious literacy. The authors conclude that clergy of all faiths must realize that millions of young people are not reached by church programs and, consequently, are growing up to be religious illiterates. In response to this situation, they recommend that clergy encourage public school educators to provide religious literacy opportunities for students. Included in the document are a listing of Supreme Court decisions regarding religion and public education, a copy of the budget of the Task Force on Religious Studies in Public Education, and addresses of organizations to contact for further information. (Author/DB)

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RELIGION STUDIES IN PUBLIC EDUCATION

A Task Force Report

Year II Report (1976)

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SP 009 488

March 1976

INTRODUCTION

The past year we were able to present to you the Task Force's Year I Report, which offered reflections and directions to member councils in their efforts to face the challenge of their religious literacy programs in public schools. Making the necessary distinctions between religious literacy and religious formation, the general overview of programs in Religion Studies in Public Education has proven to be most helpful for member councils.

The Task Force, directed by the Priests' Senate of the Diocese of Syracuse, was mandated by an action step in our Working Agenda 1975, dealing with reconciliation and youth to further explain and develop the work inaugurated in the Year I Report. We are pleased to present to you this Year II Report, which is the fruit of their work. You will find that this result goes far beyond the sharing of information, and endeavors to give specific recommendations which will facilitate action by local councils in this all-important area of Religion Studies in Public Education.

We are indebted to the Task Force and to the Priests' Senate of Syracuse for the work which they have accomplished. It will greatly benefit more effective ministerial efforts on behalf of priests throughout the country. It is a prime example of what can be accomplished through a collaborative effort among councils. It is our hope that within the next few months we may publish in one volume the results of this two-year program.

Reverend Robert Fucheck, Chairman
Priests' Councils and Laity Committee
National Federation of Priests' Councils

March, 1976

YEAR II REPORT

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"III,b. We call upon the NFPC Executive Board: to commission the existing task force of the Syracuse Senate to continue to monitor the movement of Religion Studies in public education and to update its document entitled "Religion Studies in Public Education" by a more concise report, additional data, and models, [in short] by an illustrative, not exhaustive [second year] task force report."

Abbreviations Used in This Report

CCD - "Confraternity of Christian Doctrine" indicates approaches to public school students' religious formation off site of public schools, and in parish programs by released-time or evening or weekend structures.

DRE - Director of Religious Education

ESEA - Elementary and Secondary Education Act

NCRPE - National Council on Religion and Public Education

NFPC - National Federation of Priests' Councils

PERSC - Public Education Religion Studies Center

I. A Summary of the Year I Report (March 1975)

Our Year I Report was presented to the delegates of the March 1975 National Convention of the National Federation of Priests' Councils (NFPC) in St. Petersburg, Florida. We cited the challenge of encouraging religious literacy programs in public schools for almost 5,000,000 Catholic public school students who do not receive religious formation in CCD programs, i.e. in programs off site of public schools by released time or parish courses. The distinction between religious literacy and religious formation is critical. Our Year I Report gave some understanding of the Supreme Court opinions, especially of the 1963 Schempp Case. We gave a sketchy overview of some programs of Religion Studies in Public Education. We then noted the critical area of teacher certification and teacher training in this field of Religion Studies. We noted the two organizations in the field -- NCRPE (The National Council on Religion and Public Education/ New Address -- Ball State University/200 University Ave., Muncie, Indiana 47306) and PERSC (Public Education Religion Studies Center/Wright State University/Dayton, Ohio 45431).

Part Two of our Year I Report listed 8 "givens" as a basis for our 9 recommendations. We went beyond mere information sharing by our "givens" and recommendations. We hoped that our Year I Report would spark some action, wise and careful in this sensitive field, on the part of NFPC and member councils.

There is a large advantage in a 2 year program with a Year I Report and a Year II Report. Our Year I Report was an overview presentation; this Year II Report begins with some important reaffirmations and distinctions, and then reports some specific models. The second year has given us a deeper appreciation of some of the complexities of this field of Religion Studies in Public Education.

II. An Introduction to the Year II Report (March 1976)

Reaffirmations and Distinctions

A. Reaffirmations

We reaffirm our Task Force's high priority for spreading understanding about the legal parameters of Religion Studies in Public Education. We must become familiar with the whole historical development of Supreme Court decisions and opinions in regard to separation of church and state (and permissible cooperation of church and state). We refer the reader to Appendix One for the valuable summary of Thayer S. Warshaw's data about Supreme Court Decisions -- Not Unlawful, Unlawful, No Opinion yet.

We reaffirm our concern to share information through the NFPC with member councils. We also encourage wise and careful implementation of our two reports by NFPC and member councils.

We reaffirm our concern for public school students of all or no faiths to have opportunities for increasing religious literacy in their lives.

We reaffirm that this field of Religion Studies in Public Education is sensitive and requires understanding and care. We refer the reader to Appendix Two, which is the 1974 PERSC Guidebook. The Task Force is very positive about this PERSC Guidebook and so hereby provides a copy to each priests' council.

We reaffirm that Religion Studies are not substitutes for strong parochial schools or strong CCD released time or parish programs. We echoed this conviction and warning in our Year I Report. We repeat the same in this Year II Report. We encourage religious literacy programs for public school students with the hope that we can expand religious literacy gains of the student by our off site, denominational religious formation programs, through CCD released time or other parish programs. For example, if a public school student acquires some basic religious literacy vocabulary or the understanding of the relationships between religion and history and between religion and culture, then we can build on these elements in our own programs.

B. Distinctions

1) For our primary audience of priests we note a distinction that is vital to an appreciation of this whole field of Religion Studies in Public Education. The distinction must be made between education for religious formation and education for religious literacy.

a) Education for religious formation:

For students in Catholic and non-Catholic denominational schools, education for religious formation has as its goals the teaching of denominational religion and fostering faith and witness commitments.

For students in public schools, education for religious formation has the same goals -- the teaching of denominational religion and fostering faith and witness commitments, and so must be held off site of public schools. Some of the programs involve released-time procedures with the approval of the Supreme Court in responding to the Zorach case. Other programs are distinctly parish programs in the evening or on weekends.

b) Education for religious literacy:

Religious literacy "consists of knowledge about three basic questions:

1) What is religion?

2) What are some significant religious traditions?

3) What is the relationship of religion to culture?"

(Florida State's Team spells out the questions 1-3. This Task Force adds another question: What is the relationship of religion to ethics?)

When the curriculum of a public school includes Religion Studies, taught by trained public school teachers, the approach is objective, academic, study about religion, which can be taught in separate courses or blended into existing courses in literature, social studies, music, art, etc.. There should be objectivity in these courses and units.

Comparative Religion Studies should include Jewish, Christian, Moslem, and Eastern Religions. Obviously an evangelizing spirit and proselytism are to be excluded.

2) We distinguish Religion Studies; Literary Studies which touch upon Religion -- Bible In/As Literature, Religious Literature of the West, Religious Literature of the East; and Value Clarification. We present different specific models for these general areas below.

3) It is important to distinguish between the role of the clergy (of all faiths) and the role of the public school teacher in the field of Religion Studies in the public school.

a) Role of the clergy:

1) to know the legal parameters of what is allowed and to inform others.

2) to be acquainted with the courses already being offered in their locality.

3) to encourage local and state public school educators, so that they will initiate and/or maintain programs consistent with the Schempp Case opinions of the Supreme Court.

4) to encourage teacher training at teacher-training colleges or in-service programs.

5) to offer themselves as resource persons for Religion Studies programs and teacher-training programs.

b) Role of the public school teacher:

Primary role of the public school teacher is to acquire the necessary background and skills for teaching in Religion Studies programs, by attending teacher-training colleges or in-service programs. While only 4 states have teacher certification in Religion Studies (California, Michigan, Vermont and Wisconsin), this is clearly the ideal. Our real concern is to insure that Religion Studies are taught well with competence and fairness. We know that, currently, some Religion Studies are done poorly because of a lack of teacher-training programs.

III. Specific Models

We now share some data about specific models. Editing materials about specific models in a readable, concise and proportionate way has been a challenge. Our aims are to identify materials, to make some limited observations, and to indicate names and addresses for further information.

A. Religion Studies Model - Fiorida State and Social Studies. This model specifically presents Religion Studies and is expressed in a natural inclusion form, i.e. Religion Studies are blended with Social Studies as the opportunities arise naturally.

1) Data from questionnaire: Dr. Robert A. Spivey, Director of Religion - Social Studies Project, F.S.U. 313 Westcott, Tallahassee, Florida, 32303 answered our five questions as follows:

a) How would you describe your program? "Supplemental religion - studies materials for I - 12 grades in Social Studies. Inquiry approach."

b) List the advantage/success you find in the program. "Uses existing curriculum; uses regular public school teachers; designed for required curriculum."

c) List the disadvantages/failures you find in this program. "Supplemental, therefore, quite often there are no funds to purchase the materials."

d) Indicate teaching/learning materials used in your program. "Religious Issues in American Culture (students' texts and teachers' guides from Addison Wesley) and Religious Issues in Western Culture."

e) Additional comments: "Elementary level material will be completed in about a year."

2) Materials

Data from essential literature of teaching/learning materials - a summary.

Vol. I Religious Issues In American Culture, by Robert A. Spivey, Edwin S. Gustad, Rodney F. Allen (Addison Wesley, Menlo-Park, Ca., 1972). From the Preface to Students: "In this book of ten studies you will learn about the place of religion in American culture. Since religion has greatly influenced the course of American History and since it continues to have an impact on American life, an examination of its role is a necessary part of social studies. In order to properly understand the society in which you

live, you need to know something of the religious ideas, practices, and institutions found in America's present. It is as important to study these kinds of materials as it is to study political, military, social, and economic issues."

The topics covered are: Why go to the New World?; Conformity or Diversity; The American Revolution: A Religious War; Subsidy or Separation?; The Churches on the American Frontier; Blacks and the Churches; Religion: Personal and Social; Ways of Understanding: Science and Religion; Conscience or Constitution; America: Protestant or Pluralist?. The Teachers' Guide has ample suggestions on focus, objectives, discussions, bibliography, vocabulary helps for students, activities and films.

Vol. 2 Religious Issues In Western Civilization by Robert A. Spivey, Edwin S. Gustad, Rodney F. Allen (Addison-Wesley, Menlo Park, Ca., 1973). From the Preface To Students: "Social Studies, indeed all formal education in schools, is intended to help you make meaning of reality and to make judgments on issues that matter. Certainly, religion as part of that reality is involved in most crucial issues of our time. Reliable meaning and adequate judgments concerning religion simply cannot be made without serious inquiry into the nature of religion and society. Thus, the ten studies in this book present issues, bits of reality concerning religion and society, for which you shall be asked to build explanations through personal and class inquiry, and for which you shall be asked to make judgments leading to appropriate action. Schools in a pluralistic, democratic society can ask no less of students if their education is to be a vital preparation for an uncertain future."

The topics covered are: Babylonian Religion, Graeco-Roman Religion, Judaism, The Christian in the Roman Empire, The Crusades, Christianity in Medieval Life, The Reformation, The Enlightenment, The Ecumenical Movement, South Africa. The Teachers' Guide has many aids as in Vol. 1.

Vol. 3 Religious Issues in World Cultures (due April 1976)

3) Some Limited Observations of the Task Force

The Florida State Model has produced, at present, Two Volumes in print. A third volume is in the works. The Task Force is impressed with the wide range of topics and the quality approaches. Dr. Spivey gives a summary view on Page 146 of Religion in Public Education, (Editor, David E. Engel, Paulist-Newman, Paramus, N.J. 1974) "A New Shape for Religion and Public Education": " #4; The key to learning about religion in the public schools is adequate curriculum materials and provision for competent teacher education...." The quality of these books and Teachers' Guides is very high. Objective and academic Religion Studies are found here in a professional way.

4) For further information:

The Religion-Social Studies Curriculum Project
Florida State University
426 Hull Dr.
Tallahassee, Florida 32306

Addison-Wesley Publishing Co.
Menlo Park, California

B. Literary Studies Models

Literary Studies, e.g. in Secondary English, are primarily exercises in literature. Literary techniques are studied; themes are also discussed. Literary Studies are not strictly a part of Religion Studies. If and when the question of interpretation of texts arises, the hopefully well trained teacher can present with great fairness several alternative interpretations of a given text. Genuine care must be taken to avoid giving offense to Jews, to Christians, to Moslems, to people of Eastern Religions, and to non-believers. Literary Studies are not strictly a part of Value Clarification. Literary Studies do not directly pursue moral and spiritual values, but again such elements do arise in this type of study. We choose to include below

the specific model of the Indiana University Summer Institute on Teaching the Bible in Secondary English. The directors of this Institute are rigorously concerned to distinguish Bible In/As Literature from Religion Studies and Value Clarification. We shall honor their critical distinctions. We also include the Pennsylvania Model of Religious Literature.

Bible In/As Literature Model - Indiana University Model on Teaching the Bible In Literature Courses

1) Data about the Model - James S. Ackerman, Director of the Institute, sent abundant materials, which were developed by the Institute, with a cover letter. We shall report primarily on this mimeographed data and also list the names of books from this project.

a) "Everything You Always Wanted to Know about the Indiana University Summer Institute Program on Teaching the Bible in Secondary English (1970-72)" by James S. Ackerman, Director. This report was presented to the Consultation on Religion and Education at the University of Texas, November 1971.

b) "Teaching English Teachers to Teach the Bible: The Indiana University Model", by Thayer S. Warshaw, was printed in the Indiana Social Studies Quarterly, Vol. XXV, No. 1, Spring 1972.

The above two articles by the leaders of the Institute give the background and development of this model. James S. Ackerman's article also gives an analysis of the summer program of teacher training. Helpful Questions and Answers from the discussion period are included in the Ackerman article. Thayer S. Warshaw's article is a careful presentation of the Constitutional Law background; the separation of the different elements of Religion Studies, "Moral and Spiritual Values", and Bible In/As Literature; and an overview of the Indiana University Institute. Both articles are strongly recommended by the Task Force.

2) Materials
Mimeographed Materials

a) Religion, Public Education and the Supreme Court by Thayer S. Warshaw was revised in Spring, 1974. This 52 page mimeographed booklet is invaluable for an understanding of the development of Supreme Court decisions and opinions. Our Appendix One gives a three page summary of constitutional decisions with the permission of the author.

b) Handbook for Teaching the Bible in Public School English Classes by Thayer S. Warshaw was revised in Spring, 1974. This material is not for public distribution but is used in the Institute Program. Classroom questions are presented with the intention to widen the teacher's scope, so that the different attitudes of believers and non-believers, of oriental and western religions, of Catholicism and Protestantism, of fundamentalism and liberalism and the wide area in between, are not neglected. (82 mimeographed pages)

c) The Bible in Literature, The Bible as Literature, and The Bible and Literature. An Informal Bibliography for use with Secondary School English Classes by Thayer S. Warshaw, June 1972. This is a helpful aid for classroom teachers, even in its form as a draft of work in progress.

d) Teaching Aids:
The Bible In Literature And The Arts: These teaching aids indicate Biblical names in many fields, e.g. in Bob Dylan, in familiar expressions, in pieces of literature, in vocal music, in movie titles, etc..

e) Teaching Aids: The Bible As Literature. Aids include data on The Language of the King James Version, Psalm 23 (KJV), Genesis, Ruth, etc..

f) Other Materials:
Study and Test Questions for The Bible For Students of Literature and Art by Thayer S. Warshaw, 1971, Newton Schools Foundation, Inc., Newton, Ma..

Key to Questions Sheets for the above.

Biblically Inspired Boners 14 pages of common and humorous errors.

Textbooks

a) Literary Interpretations of Biblical Narratives edited by Kenneth R. R. Louis Gross with James S. Ackerman and Thayer S. Warshaw. Abingdon Press, Nashville Tn 37202, 1974. Seventeen chapters include subjects such as - The Rabbinic Method and Literary Criticism; Literary Criticism of the Bible: Some Fallacies; Genesis I - II; Moses: Tragedy & Sublimity; The Book of Jonah; The Book of Job; The Gospel of Mark; Revelation.

b) Biblical Images in Literature edited by Roland Bartel with James S. Ackerman and Thayer S. Warshaw, Abingdon Press, Nashville, Tn 37202, 1975. Part One treats the Bible in Fiction e.g. -- in Hawthorne's The Scarlet Letter, Melville's Billy Budd, Paton's Cry, The Beloved Country, Kafka's A Country Doctor, etc.. Part Two concerns The Bible In Poetry e.g. -- in A. E. Housman, T. S. Eliot's "Journey of the Magi", Longfellow, D. H. Lawrence, etc.. Part III has the Bible in Drama e.g. -- Shakespeare's Use of Scripture, The Green Pastures, J. B., etc..

c) Bible-Related Curriculum Materials: A Bibliography edited by Thayer S. Warshaw, and Betty Lou Miller, with James S. Ackerman, Abingdon Press (as above) January 1976.

"This has been compiled specifically for the use of secondary and college level teachers who are teaching courses in the Bible as Literature. It includes thirty chapters of material compiled by participants in the summer sessions of Indiana University Institute on Teaching the Bible In Secondary English." (Abbingdon Catalogue)

d) The Bible As/In Literature by James S. Ackerman and Thayer S. Warshaw, from Scott, Foresman Co., Glenview, Illinois, 1976.

The PERSC Newsletter for Autumn 1975 Vol. 3, #1, has a favorable book review by David L. Barr. Some positives according to PERSC review: useful background information, stimulating discussion questions, healthy objectivity by including a wide range of non-biblical material, material from Gospels as well as the Hebrew Scriptures, marginal notes for difficult terms, a remedy for the difficiencies of standard anthologies, selections from 26 different books of the Bible.

3) Some Limited Observations of the Task Force

We have reported on the Institute's abundant mimeographed materials and then named the published books. This year, the Summer Institute has the Teacher Training program, July 12-27, 1976. Costs are: Tuition - $124., Single Room - $128., books and materials - $35. Teachers of literature (grades 7-12) are served by this program. One aspect of the role of the clergy, which we developed above, is to encourage proper teaching training for public school teachers. We sense the high quality of the materials and the experience of the leaders of this program. When the Bible In/As Literature is taught in our public schools in secondary English, it should be taught well. This Institute provides a sound model especially for teaching training, and then classroom materials and balanced text books.

4) For further information

James S. Ackerman, Director
Indiana Summer Institute on Teaching the Bible
in Secondary English
Sycamore Hall 201
Bloomington, Indiana 47401

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Religious Literature - Pennsylvania Model

1. The source of this information on the Pennsylvania Model is an article by John R. Whitney entitled "Introducing Religious Literature in Pennsylvania Secondary Schools" printed in the March/April 1968 issue of Religious Education, published by the Religious Education Association; and an article by the same author, printed in the same Journal in the March/April 1969 issue, entitled "The First Year with Religious Literature in Pennsylvania High Schools." These articles are reprinted in an excellent book edited by David E. Engel entitled Religion in Public Education (Paulist-Newman, Paramus, N. J. 1974).

2. This project is important in that the Commonwealth of Pennsylvania, since late 1965, has been involved in an extensive state-sponsored project in the development of public school courses having to do with religious literature. The Department of Public Instruction of the State of Pennsylvania contracted with the Pennsylvania State University to develop a course with primary reference to the canons of good scholarship in literature, religious tradition, and cultural anthropology. In preparation for the acceptance of this course, an Act of the General Assembly dated December 22, 1965, provided "for a secondary course in the study of religious literature." Section 1515 of Public Law 30 now reads: "Religious Literature. --A) Courses in the literature of the Bible and other religious writings may be introduced and studied as regular courses in the literature branch of education by all pupils in the secondary public schools. Such courses shall be elective only and not required of any student. B) Such courses shall be prepared and adopted according to age levels by the Department of Public Instruction with the advice and counsel of the Council of Basic Education and the approval of the State Board of Education."

A course, entitled "Religious Literature of the West" was developed for the year 1968-1969. The course was field tested in thirty-one selected school districts involved 700 students at the junior and senior high school level. All of the teachers involved in the field test were selected,

faculty certified and experienced in the teaching of English. The Western course consists of selections from the Hebrew Bible, the Apocalyptic Writings and the Talmud, the New Testament and the Quran, for the classical expressions of the Jewish, Christian, and Islamic traditions. Another course entitled "Religious Literature of the East" with related materials was developed for use in the school year of 1969-1970.

3. Evaluation -- The committee that collaborated in developing the course met with religious leadership groups to clarify the development and construction of the course's goals and orientation. Almost all reaction to those discussions seemed enthusiastically favorable to the course. "As of the fall of 1968, no party has sued to have the course excluded from the public curriculum, although one tentative threat has been made in that direction".

Reaction from students and teachers: "Most students and teachers reported that this course produced more classroom discussion between students than any other course during the year." "The great majority of teachers, regardless of religious background, appeared to act both imaginatively and effectively to provide a lively experience for their students in understanding and appreciating the literary quality and human significance of the tradition-writing contained in the course. They related the scriptural readings to many works in contemporary and other literature. They encouraged the students to appreciate the universality of human concern for the meaning of existence and other similar problems with religious significance." The following is an observation made by John R. Whitney who was involved in a leadership role in the development of the course:

"Certainly no religious tradition will find in such courses in the public schools all that its young people should know about it. Each religious group will see elements to add or correct in light of its own genius and authority. If a tradition sees such public school courses as quite contrary to its interests, then it may choose to resist the first course. If it sees them as a

positive support to its interests, then it may choose to uphold the first one. Many of us simply see these courses as a school opportunity for young men and women to read and discuss some great literature that reflects individual, communal, and universal meaning in human experience. Each religion, through its literature, offers itself as a way that provides a unifying integrity to these living modes of experience."

4. For further information:

This is but a brief resume of the Pennsylvania Model. If the reader is interested in pursuing this further he is advised to read both articles by John R. Whitney referred to at the beginning of this section. Dr. Whitney goes to great lengths in his articles to detail each step along the way to prepare the groundwork for the development and acceptance of this course in the public schools. Anyone who is interested in pursuing a similar course at a local or State level would do well to read the articles and to consult with John R. Whitney, Virginia Theological Seminary, Alexandria, Va.

C. Value Clarification Models

Value Clarification is not properly and strictly a part of Religion Studies, if one uses the narrower and traditional definition of religion. Yet, if one uses the wider and Tillichian definition of religion, then by extension, Value Clarification can be viewed as a part of Religion Studies. The narrower and traditional view sees religion as "a set of beliefs, of cultic practices, or of codes of behavior." The wider and Tillichian view sees religion as "man's relation to the ultimate, or to that which is supremely important in the universe" (Philip Phenix in Spectrum November-December 1971). The narrower and traditional view avoids the attitude that all values are religious. This view also acknowledges the claims which law, philosophy, psychology, etc. place upon values in their own fields. By construing all values as religious and ultimate, the wider and Tillichian view seems more arrogant to some. The wider view seems to ignore the

views of non-believers who do not want their values to be understood as religious values. Our Constitution protects the rights of non-believers as well as believers. We hereby acknowledge these two views. However, we shall include Value Clarification as part of our Year II Report on Religion Studies in Public Education. In doing so, we follow the wider definition of religion as also discussed in the PERSC Guidebook (pages 5-6).

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Sidney B. Simon Model

1. Background:

A popular movement in education (expecially in public education) on the high school level is the study about values. Values in life are significant factors that greatly influence a person's perception of life and the way he/she thinks, feels and acts. An outstanding name in the area of valuing and the value clarification process is Dr. Sidney Simon. His works in conjunction with other authors have been a major source of educational materials used to explain the theory and provide methods and techniques for value clarification.

2. Sources:

a) Values and Teaching (Working with Values in the classroom,) Louis E. Raths, Merrill Harmin, Sidney B. Simon; Merrill Publishing Co., Columbus, Ohio, 1966.

This excellent work approaches the value process from both a theoretical and practical stance. The main thrust of this work is to provide some understanding of what is meant by values and to emphasize the importance of values in the human development process. Part I gives some background and a general overview to the entire subject matter. Part II explains the theory of values as understood by the authors. Part III speaks about the value clarifying method and provides some concrete exercises and techniques. Part IV answers some significant questions asked by teachers who might wish to use the value theory as outlined.

b) Values Clarification, (A handbook of practical strategies for teachers and students,) Sidney B. Simon, Leland W. Howe, Howard Kirschenbaum, Hart Publishing Co., New York, 1972.

This handbook provides some 79 strategies that teachers might use in helping students to clarify and understand their values.

3. Some limited observations of the Task Force

A significant point in the area of Value Clarification is found in the focus on the basic orientation of life. Persons do in fact think, feel and act out of a value system. Clearer understanding and greater awareness of one's value system can help a person to give direction, purpose and meaning to his/her life.

The Simon approach is limited to the clarification of values and emphasizes strongly that values must not be imposed on an individual or group. This brings up the question of imposing or even suggesting a value system for the student. We have distinguished education for religious formation and education for religious literacy above. By extension, there are literacy courses or units which study about values and Value Clarification in public schools. These courses or units, as in the case of the study about religion, should be academic, objective and widely based. It belongs to churches and synagogues to provide denominational value teaching and conscience formation, off site of public school. The Simon model consciously stresses the process of valuing and shies away from content. This Simon model can be helpful for teachers and students in the many ways, developed in the above books, of Value Clarification. On the other hand, some models of Value Clarification, unlike Simon's, consciously include the content of different value systems. In any case, all models should be extremely careful, we repeat again, to stress objective and academic norms.

4. Further sources of information:

Both a & b under #2 have extensive and impressive listings of books and articles that directly or indirectly focus on values and value clarification.

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Vestal, N. Y. Model - Elective Ethics Course

1) Data About the Model:

This program in Ethics for high school students was developed over a three year period. The study about values has become of great interest to public school curriculum planners. Moreover, the State Education Department of New York is in the process of developing a position paper on values.

The Vestal Plan is basically an elective Ethics curriculum for high school students containing a student textbook and a teachers' preparation manual. These were published in 1972 and have achieved some implementation since that time.

2) Materials

a) The textbook, Ethics in Perspective and Practice was developed by W. Kilmer Sites and Barbara C. Blossom (Oceana Press, Dobbs Ferry, N. Y. 1972). This text is based on their experience over a period of years in teaching an elective ethics course to 11th and 12th grade students in a public high school. The course covers three major areas:

> An explanation of types of ethics, e.g. man centered ethics, natural law ethics, Theistic ethics;
>
> A consideration of various political philosophies of government, e.g. Thomas Hobbes, John Locke, Jean Jacques Rousseau:
>
> The final segment of the course deals with certain issues from various viewpoints, e.g. abortion, sexual ethics, stability and dissent, war and conscience.

Using the materials in the text the student is helped to clarify his own values after gaining knowledge about the sources of values, about the complexity of any dilemma in a pluralistic society, and about the implications of decision-making, through a discussion of several ethical views.

The various religious ethical viewpoints were presented and prepared by representatives of the Catholic, Jewish and Protestant faiths.

b) It's Your Decision edited by Francis J. Farren and Anthony W. Mesmer, Values Perspective Associates, Inc., Vestal, N. Y. 1975).

This workbook contains a series of moral or ethical dilemmas which may be used in kindergarten through grade twelve. The exercises were developed by several K-12 teachers. The basis for this work came from an ESEA Title III program attended by about 265 teachers from the Binghamton, N. Y., area. The course is designed to provide the teachers with a model of a decision-making process that would introduce the study about values and ethics within the context of the existing curriculum of a school.

3) Some Limited Observations of the Task Force

a) Where the program was used in various high schools it was considered effective. Both students and teachers found the content, format and process helpful in a critical area of life development, namely one's ethical understanding of life and its values.

b) About 250 public(and some parochial)school teachers were prepared to teach the program by an ESEA Title III grant over three years. This again is a significant move forward in utilizing the existing public school staffs to teach about religion and about ethical values, in legitimate and constitutionally acceptable courses or blended units.

c) A difficulty arises when the public school administrator is less than enthusiastic about the program. Without the backing and support of the public school administrator the program will be ineffective or not even allowed in a particular school.

d) Many teachers lack confidence in teaching about values. Few teachers have had any training or experience in preparing to teach such courses. Therefore, if this program is to be more widely accepted, much effort must go into the recruitment, training, and preparation of teachers.

e) Since this model involves content materials of different value systems, great care is necessary to stress objective and academic norms.

4) For further information:

Values Perspective Associates, Inc.
c/o W. Kilmer Sites
401 Mirador Dr.
Vestal, N. Y. 13850

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Search Project - Six local school districts, an individual parochial High School, five Regional Boards of Cooperative Educational Services and the N.Y.S. Education Department worked together in this complex program of Value Clarification. Funding came from ESEA Title III and the J.D.R. 3rd Fund as well as from the participating agencies themselves.

The Task Force simply notes this program this program in passing, since we did not research this model.

For further information:

Project Search

Div. of the Humanities and the Arts
The State Education Dept.
Albany, N. Y. 12224

IV. Recommendations:

In the Year I Report we concluded with formal givens and recommendations. We continue in our support of those recommendations. We conclude this Year II report with less formal recommendations for brevity and readability.

WHAT CAN AN INDIVIDUAL PRIEST DO TO ENCOURAGE RELIGIOUS LITERACY FOR PUBLI SCHOOL STUDENTS?

1) Place name on PERSC mailing list and receive Newsletter (Public Education Religion Studies Center/Wright State University/Dayton, Ohio 45431).

2) Study the Do and Do Not suggestions of PERSC guidebook (pp 17-18) and act upon th suggestions.

3) Encourage local interfaith clergy groups to understand carefully the field of Religion Studies and to avoid pressure group tactics toward public school educators.

4) Always include local public school educators (and, ideally, teacher-training colleg personnel) in planning awareness programs about legal parameters and possibilities of Rel Studies programs. (cf. Pennsylvania model)

5) Join NCRPE as an associate member and receive their Bulletin (The National Counc on Religion and Public Education/New Address -- Ball State University/200 University A Muncie, Indiana 47306). Also attend annual meeting if possible.

6) Avoid any blurring of "religious literacy" and "religious formation" so that there wi be no danger of "hidden agendas" when encouraging public school educators to offer cou about religion.

7) Be aware that some clergymen of all faiths are not in favor of Religion Studies progr in the public schools for various reasons. Some dangers they may sense are: State contr of all education; teacher incompetence and lack of training; and the meaning of objecti in teaching Religion Studies. Some are concerned lest parents and students neglect denc inational schools or off-site programs of religious formation. Our Task Force position is the clergy and Directors of Religious Education will be required to do more work, not le to provide supplemental and building block religious formation programs for students wh had opportunities for Religion Studies in the public schools.

WHAT CAN INDIVIDUAL PRIESTS' COUNCILS DO TO ENCOURAGE RELIGIOUS LITERACY FOR PUBLIC SCHOOL STUDENTS?

1) Sponsor an awareness program about the legal parameters and possibilities of Religion Studies through a continuing education workshop day for clergy of the diocese and for DRE personnel, with the cooperation of Diocesan Ecumenical Commission.

2) Emphasize the distinction between Religious Formation (parochial schools and CCD) and Religious Literacy by establishing separate committees, chairmen, programs, etc. lest there be a blurring of these two distinct methods of approach.

3) Identify religious literacy for public school students as a clear goal and high priority of the local priests' council.

WHAT CAN THE NFPC EXECUTIVE COMMITTEE DO TO ENCOURAGE RELIGIOUS LITERACY FOR PUBLIC SCHOOL STUDENTS?

1) Consider the organizational membership in NCRPE ($100.00 per year).

2) Sponsor PERSC - conducted regional and provincial workshops on awareness of legal parameters and possibilities of Religion Studies programs.

3) Combine the Year I and Year II Reports (with appendices) into a comprehensive package for the Publications Box of Priests USA.

4) Maintain an ongoing commitment to this growing field of Religion Studies in Public Education.

V. Conclusions:

1) Whatever methods are thought to be useful in furthering religious literacy in public school students, a stark point of realism must be emphasized here: namely, that clergy of all faiths are not reaching vast numbers of students in public schools by church programs. As a result, millions of young people are growing up to be religious illiterates. Any form of illiteracy is a cause for concern. Religious illiteracy is a social problem to be faced by

the clergy of all faiths, just as hunger, poverty and racism are challenges for the clergy and their congregations. Clearly, concern must be awaken in the clergy of all faiths, so that they will encourage public school educators to provide religious literacy opportunities for public school students of all and no faiths.

2) In summary, the public schools can provide religious literacy opportunities; the churches and synagogues can present denominational religious education programs, off site of public schools. The public schools can provide Biblical literacy opportunities (Bible In/As Literature); the churches and synagogues can present denominational Bible study with interpretations, off site of public schools. The public schools can provide value clarification literacy opportunities; the churches and synagogues can present denominational ethics and conscience formation, off site of public schools.

3) This Task Force hereby fulfills its two mandates from the 1974 and 1975 National Convention of NFPC. Our concern has been to enhance ministry for American priests. Ten priests worked on the Year I Report and four priests on the Year II Report. May the Executive Committee of NFPC and local priests' councils and individual priests be open to our information sharing and also to our recommendations for wise and careful action.

1975 BUDGET

TASK FORCE ON RELIGION STUDIES IN PUBLIC EDUCATION

Task Force Meetings and their Expenses (4 meetings)	$ 50.00
Mailing of Year I Report to significant people and organizations with clarifying correspondence in 1975	18.00
Incidental expenses for developing specific model reports	30.00
Hamilton Copy Center	60.00
Manpower Typist	60.00
Second Typist	8.00
Public Ed. Religion Studies Center (PERSC) Guidebooks - for Appendix Two (one for each Priests' Council) 250, each $.55	137.50
- for Task Force Members 10 copies, each $1.00	10.00
Telephone	10.00
Stationery	5.00
Defraying Costs of Task Force Delegate to Convention of Nat. Council on Religion and Public Ed. (NCRPE) and tandem Convention of Religious Ed. Assoc. in Nov. '75	60.00
Defraying costs of second Task Force Delegate to NCRPE Convention only	15.00
Defraying costs of Task Force Delegate for meeting and consultation with national expert in Boston area	60.00
Mailing of Year II Report to significant people and organizations with clarifying correspondence (in Spring & Summer of 1976)	15.00
Total ---	$ 538.50

Rev. James J. Cuddy
Chairman of Task Force
1/30/76

APPENDIX ONE

This material is from Religion, Public Education, and the Supreme Court by Thayer S. Warshaw of Newton North High School, Newton, Mass.. Revised in Spring of 1974. Used at Indiana Univ. Institute on Teaching the Bible -- Prof. James S. Ackerman, Director.

We changed the order of his data and rearranged the data into groups -- "Not unlawful", "Unlawful", and "No opinion yet."

	Not Unlawful	Name of Case	Year
1.	Studying the Bible in public school	Schempp	1963
2.	Studying about religion in public school	Schempp	1963
3.	Singing hymns in public school that profess belief in God	Engel	1962
4.	Dismissed-time voluntary religious education programs in churches	Zorach	1952
5.	Requiring a teacher to be patriotic and of good moral character	Pierce	1925
6.	Prohibiting teachers from teaching what is harmful to the public welfare	Pierce	1925
7.	Public regulation of private school instruction	Meyer	1923
8.	Providing public funds for busing parochial school pupils	Everson	1947
9.	Public funds for textbooks for parochial school pupils	Allen	1968
10.	Granting property tax exemptions for parochial schools	Walz	1970
11.	Leasing parochial school rooms for public school classes jointly attended by pupils of both schools	Hartington	1972
12.	Compulsory ROTC training at a state college with no religious exemptions	Hamilton	1934
13.	Restricting a person's freedom to preach or practice his religion	Reynolds	1879
14.	Requiring membership in a sect for a religious exemption from a law	Yoder	1972
15.	Receiving a religious exemption from a law without membership in any sect	Welsh	1970

	Not Unlawful (Cont'd.)	Name of Case	Year
16.	Prohibiting secular activities on Sunday	McGowan	1961
17.	Breaching the "wall of separation between Church and State"	Zorach	1952
18.	Governmental "benevolent (vs. strict) neutrality" toward religion	Sherbert	1963
19.	State funds for non-religious buildings at church-related colleges	Hunt	1973
	Unlawful		
1.	Providing an interfaith prayer for use by public school pupils	Engel	1962
2.	Providing time and space for voluntary prayer by pupils and teachers	Netcong	1971
3.	Voluntary Bible reading "exercises" for secular not religious purposes	Schempp	1963
4.	Prohibiting sacrilegious movies in public school	Burstyn	1952
5.	Requiring the flag salute with no religious exemptions	Barnette	1943
6.	Requiring school attendance to age 16 with no religious exemptions	Yoder	1972
7.	Released-time voluntary religious education programs in public school	McCollum	1948
8.	Requiring a teacher to profess belief in a Supreme Being	Torcaso	1961
9.	Public funds for tuition for parochial school pupils	Wolman	1972
10.	Public funds for salaries of parochial school teachers of secular subjects	Lemon	1971
11.	Public funds for parochial school building maintenance and repair	Nyquist	1973
12.	Public funds for state mandated testing and record keeping	Nyquist	1973

	Unlawful (Cont'd.)	Name of Case	Year
13.	Granting tax-credit aids to parents of parochial school pupils	Nyquist	1973
14.	Compulsory attendance at federal military academy chapel services	Anderson	1972
15.	Federal funds for a college building that might, after 20 years, become a chapel	Tilton	1971

No Opinion Yet

1.	Christmas decorations, songs, stories and plays in public school	(Chamberlin)*
2.	Requiring teaching "creation by design" as an alternative theory to evolution	
3.	Baccalaureate services for graduating classes	(Chamberlin)*
4.	Making up on Saturdays school days lost by snow or strikes	
5.	Requiring vaccinations of all pupils with no religious exemptions	
6.	Taking a religious census among pupils in public school	(Chamberlin)*
7.	Granting public school credit for courses offered under church auspices	(Clithero)*
8.	Restricting clothing and symbols worn by nuns teaching in public school	
9.	Pupil's shared time or dual enrollment in public and parochial school	
10.	Teaching the Bible as literature at a state college	(Calvary Bible)* 1968
11.	A church-supported chair in religion at a state college	

*(Parentheses indicate that the Court refused to hear an appeal of a lower court ruling)